

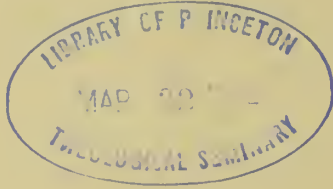
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899

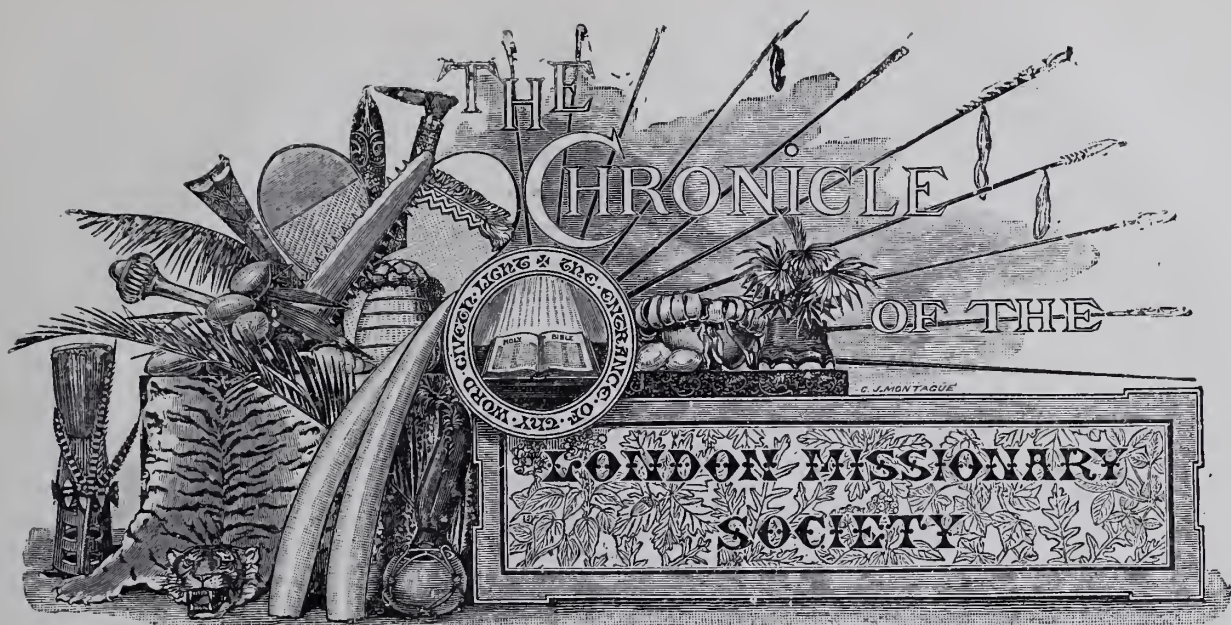


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No. 96.—NEW SERIES.]

DECEMBER, 1899.

[PRICE ONE PENNY.

EDUCATE! ORGANISE!

BY THE REV. A. N. JOHNSON, M.A.

TWO words—EDUCATE, ORGANISE—give the command needed at the present crisis. They most effectively express the aim and purpose of the previous articles of the year, and we earnestly appeal to our readers to sound them far and wide as the watchwords for 1900 and the new century which is just upon us.

We have long been convinced that the standing difficulty at home is lack of information regarding the work abroad, which means, in other words, ignorance of its solemn responsibility, its vast extent, and its priceless opportunity. We believe that if the members of the churches composing our constituency could only be acquainted with a tithe of what the Directors have before them month by month our income would rise, if not by leaps and bounds, yet by a very encouraging increase. The same knowledge also would meet and dispose of the objections to foreign missions which at the present time are hindering our progress.

What is needed is an education campaign. For all who will share in it abundant materials are ready. There is no lack of printed and written information. Since the

Centenary we have published Mr. Horne's "Story of the L.M.S." and Mr. Lovett's "History of the Society"; while every year witnesses the issue of the Annual Report, and every month the publication of two magazines, to say nothing of booklets, circulars, leaflets, and an increasing correspondence upon all matters connected with the Society. These are the materials, but they need careful and systematic use. The living voice of the informed and enthusiastic advocate of missions is indispensable. Education means more than bringing information before those who do not read for themselves; it means securing their interest in the work and drawing out their intelligent sympathy on its behalf. It is commonly supposed that this is the work of the missionaries at home from time to time, and they are generally expected to do it. They certainly have large opportunities of such service; but, varied and exacting as their home labours often are, it is quite beyond their power, as well as outside their function, to educate the churches in the motives, achievements, and present requirements of the missionary enterprise. It is beyond their power owing to their visits being brief and occasional. Some churches never have them on a Sunday, when the largest congregations are gathered; some schools never see them

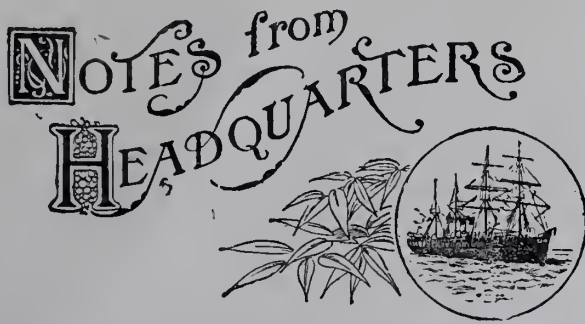
at all ; while in certain parts of the country a missionary is still unknown. But this general education in missions is also outside their function. They come to tell us what they have done or attempted to do as the ambassadors of Christ and the representatives of the churches. It is not for them to teach us the essential principles of the Gospel through which they have gone forth to their work. They can supplement, illustrate, or put the finishing touches upon the efforts of the leaders and teachers of the churches. We appeal therefore first and chiefly to the ministers at home to take up and carry through a campaign of education in missionary principles, motives and history. While we gratefully acknowledge the splendid service being rendered by many ministers among the churches, we make our appeal to those who are not doing anything in this matter, and would press upon them this question : Have foreign missions their proper place in your teaching and prayers ? It is unreasonable to expect interest without knowledge, and we accordingly repeat to the teachers and leaders of the church this watchword : "EDUCATE." If any who read these words desire to follow out the suggestion, and do not know where to find the information they wish to impart, we will undertake to lend the necessary books, and, if desired, to furnish objects of interest from abroad, lantern slides, maps, and other helps for illustration.

The other watchword is "ORGANISE." Organise subscriptions, meetings, the Sunday-school, Christian Endeavour, the women of the churches, the children of the congregation, Watchers' Bands, and Boys' Brigades. It needs to be emphasised that the annual visit even of a missionary, when a collection is taken, is not sufficient, especially as in many cases the visit is received with the minimum of local arrangement. A gift to the collection, if you happen to be present at the meeting, does not discharge your responsibility, nor can it adequately support the work. We ask for a regular and systematic organisation of subscriptions, which shall be gathered in as may be most convenient to the donors—weekly, monthly, quarterly, or yearly, or by the family missionary box. No one method can be applied to all cases ; but surely some can be found that will meet the convenience of all. Missionary boxes need careful organisation. Some responsible person should have them in charge. It is not enough to give them out ; they must

also be gathered in, or rather their contents must be regularly and systematically received.

Obviously one missionary meeting in twelve months is insufficient. In addition to the frequent missionary sermon or address from the pulpit, other meetings should be held. These may be adapted to various classes or sections in the church. The Sunday-school needs frequent missionary addresses, in order that the intelligent sympathy of the scholars may go with, and augment, their gifts. The New Year's Offering has large possibilities. It should not be left to members of the Sunday-school only ; far less should it be, as in many cases, the only point of connection between the school and the Society. We are thankful for the growing help that comes from Christian Endeavour Societies, but there are still hundreds of such societies in Congregational Churches which have no missionary organisation. Larger and more general efforts are needed among the women of our churches. During a recent visit to America we were amazed to find the power of the Women's Missionary Movement there. If only we organise here, we shall find English women rendering equally great and blessed service. The children of the church and congregation outside the Sunday-school are too frequently neglected. Children's Missionary Bands should be organised among them and regular instruction provided for them. If we neglect any part of the rising generation, we impair the future vigour of the Society. The education campaign will be immediately followed by one for organisation, and all parts of our work will receive a great impulse.

These watchwords will only be effectively adopted in the spirit of consecration and enthusiasm which is generated and maintained by prayerfulness. How much would be done in both directions by the re-establishment of the monthly missionary prayer-meeting ! It was our happiness in an American church to attend the monthly missionary concert of prayer, where the service of the first Sunday evening of the month took that form. What a change would come in our constituency if throughout our churches there was a monthly concert of prayer ! We venture again to plead for this, as perhaps our greatest need at the present moment. With the Watchers' Band manual and the Society's magazines there cannot be either lack of subjects for petition and thanksgiving to those who lead such meetings ; but their effective conduct requires that we have educated ourselves and are determined to organise others to do their part in the fulfilment of the great commission.



THE news of the agreement between Great Britain and Germany by which the long-standing "Samoa Question" has been settled must have been a great surprise to all the friends of the Society and a great pain and disappointment to very many. Ever since John Williams landed at Sapapalii in 1830 the Samoan Islands have formed part of the South Sea Mission of our Society, and for many years have justly been regarded on various grounds as the most important and prominent part of our South Sea Mission. Fully 25,000 of the total population of 35,000 are now under the instruction of the missionaries. The Society's college at Malua for training native pastors and evangelists is the largest it has in any part of the mission-field.

We have certainly not used our influence to promote British supremacy in the islands, for even now, after sixty years' work, it is not easy to find Samoan pastors or native missionaries who can speak sufficient English to enable them to communicate on common subjects with strangers. Yet the influence of English missionaries cannot fail to be in favour of Great Britain. Probably, if a poll were taken to-day as to which foreign Power the people would prefer to have rule them, they would say they preferred independence to the rule of any stranger, but that if they must have the rule of a stranger they would prefer Great Britain. But now, without consulting the wishes of the people, two great Powers deal with them as if Samoa were a pawn on a chess-board, which could be given in exchange for something else, without any question of the propriety of the transaction. Britain hands over the people who have been Christianised and taught by her sons to the rule of Germany, whose interest is not in them, but in their land. Naturally, the first feeling in the missionary circle is of disappointment and pain. Missionaries do not cease to be Englishmen by being missionaries, and while they may most loyally abstain from political effort on behalf of their own country, they naturally look with regret and anxiety to the establishment of any European rule other than that of their own country, because they do not know in what way or to what extent the new rule may affect their work.

It is well, however, that we should look at the matter all round, and various considerations present themselves which modify our first feeling. First, it is a matter of satisfaction to all that the "Samoa Question" has been settled. It has long been felt that, until the government of the islands was in the hands of one strong Power, there would be no permanent peace and no real progress. Unhappily, under native rule, the disputes of the rival tribes and clans have continually plunged the islands in strife, while the joint supervision of the group by the Ameri-

cans, Germans, and British has proved a complete failure. The firm rule of Germany may be expected to bring order out of the present chaos. Secondly, it is well to be reminded that, though our sympathies as men are naturally with the rule of our own country, our principles as Christian workers are non-political and non-national, and that they lead us to work wherever Christ may call us to work. We do not go to the mission-field to further British interests. We try to make our converts better men and better subjects of whatever Government they may be under. The mere fact that German rule is substituted for native rule, and that German law is administered in Samoa, ought to make no difference to our interest in, or faithful discharge of, our Christian duty to the Samoans.

Germany may possibly introduce new elements into the life of Samoa which may make the work of the Society more difficult. There may be new laws which may seriously affect the course of education; it may not be so easy to carry on our training institutions and boarding schools. The power of the people to contribute as freely as they now do, to religious objects, for the maintenance of worship among themselves, and for carrying the Gospel to other races and countries, may be curtailed by the pressure of taxation. The new Government may prove so much more rigorous in its administration of justice, and may make laws so foreign to the temper and thought of the people as to produce friction and even rebellion, in which case there is always a danger lest the members of the Mission which was in the land before new rule was established should be suspected of exerting a mischievous influence and be charged with disloyalty. These difficulties, however, are all problematical; they may not arise, or they may arise in a very modified form. The duty of the Society clearly is to go on with its work, assuming that difficulties will not arise, and prepared to meet the difficulties which do arise with patience, prudence, and an earnest desire to conciliate possible hostility.

One thing only we have a right to ask of our Government—namely, that in the negotiations with Germany care has been taken to safeguard the freedom of British subjects as religious teachers, and the religious freedom of the people who have hitherto been under their care. For the rest, we must appeal to the friends of the Society and the Mission to support the missionaries by their prayers—to seek that, by God's blessing, the new political arrangements may prove to be in the long run fraught with rich and lasting blessing for the islands.

It may, perhaps, be expected that something will be said about South Africa in the Secretarial Notes this month. Unfortunately, it is at present impossible to say anything about our missions or missionaries. The outbreak of the war has completely cut them off from communication with the Cape Colony or with England, and it may be some considerable time before we are able to hear from them again. In the meantime, we have no reason to fear for their personal safety, though they may be, and probably are in some cases, put to considerable personal inconvenience and loss, while their work must have been to a large extent disorganised. Friends of the Society probably differ as much as the general public upon the merits of the political question, but there can be only one feeling in regard to the continuance and outcome of the war—all will pray that it may come to a termina-

tion as speedily as possible, and that it may ultimately result in some great blessing to South Africa. We cannot conceal from ourselves the probability that, when the war is over, the question of native rights in British territories in South Africa will become a very acute and pressing one, which will require very wise and conciliatory as well as very firm statesmanship if it is to be satisfactorily and peacefully settled.

R. WARDLAW THOMPSON.

By a telegram to hand from Dr. Griffith John, dated November 8th, we learn that Yochow, the first port in Hunan to which foreigners are to be admitted, is now actually open. This news has since received confirmation in the *Times* and other papers. Dr. John says that Mr. Greig and Dr. Ernest Peake, his medical colleague, were starting for Yochow with the intention of permanently settling there and founding the first head-station of the Society in the province. Mr. Peng and his Chinese colleagues have done excellent service as pioneers in preparing the way for them. Emphatic testimony to the value of Mr. Peng's work is borne by the Rev. W. H. Lingle, a Presbyterian missionary from Lien Chow, in the province of Canton, who recently visited Hunan, going in from the south; and the reports received from our own men are thus confirmed from an outside source. But by the settlement of Mr. Greig and Dr. Peake, a new and most important step towards the evangelisation of the Hunanese has been taken, Readers of the *CHRONICLE* will follow their movements with deep interest and sympathy.

On Monday, October 9th, Mr. and Mrs. Evans, Mr. and Mrs. Griffith, and Mr. and Mrs. Dennis, the reinforcements for the Imerina Mission in Madagascar, recently sent out, safely reached Antananarivo. All of them seemed thoroughly well and in good spirits, and had had a pleasant journey up country. Together with Mr. Baron they had been obliged to land at Vatomandry, owing to quarantine regulations being in force at Tamatave.

GEORGE COUSINS.

A HINT FOR CHRISTMAS.

MANY ministers who are anxious to read the *Standard History of the L.M.S.* complain that they cannot afford to buy it. Here is a great opportunity for our generous deacons and other members of the congregations. Buy the book and give it to your minister as a Christmas present. He will appreciate it, and it will be strange if the whole church does not feel the benefit of your gift in an increased interest in the work of the Society. Let our Christian Endeavour societies, guilds, and Watchers' Bands take the hint also. If your minister already has a copy, give the book to your president or to the Sunday-school superintendent. The *History* can be ordered from any bookseller, or may be had direct from the Mission House. Price, one guinea net; superior edition, 30s. net.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 23rd, 1899.—Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 80.

The Rev. R. Wardlaw Thompson introduced the Rev. T. T. Matthews and the Rev. J. and Mrs. Peill, returned from Madagascar, the former after twenty-nine and the latter twenty-six years of service in connection with the Mission. Mrs. Claxton had returned from Chung King under medical advice. Mr. Thompson then proceeded to introduce the large party of outgoing missionaries as follows: Rev. T. E. and Mrs. Slater and Miss Coles, returning to Bangalore, Mr. J. N. Farquhar, M.A., and Mrs. Begg, returning to Calcutta; Miss Theobald, returning to Mangari; Rev. W. J. Hatch, appointed to Coimbatore; Rev. J. Mathers, B.A., B.D., appointed to Cuddapah; Dr. Ernest W. Lewis (son of the late Rev. E. Lewis, of Bellary), appointed to Jammulamadugu; Dr. Alice M. Hawker (daughter of the Rev. J. G. Hawker, of South India), appointed to Jiaganj; Miss Stringfellow, appointed to Vizagapatam; Miss Hopewell, proceeding to Kachwa to marry Mr. Jensen; Dr. Ruth Massey (daughter of one of the Directors, Mr. S. Massey, of Manchester), appointed to Wuchang; Miss Bateman, proceeding to Hankow to marry Dr. McAll; Rev. J. H. and Mrs. Walton (formerly of South India), proceeding to Hankey for educational work; Rev. A. and Mrs. Pearse, returning to Kerepunu, New Guinea; Rev. O. F. Tomkins, appointed to the Torres Straits, New Guinea; and Miss Schultze, who, having so effectively commenced the Papauta Girls' School, is now going to Tutuila to establish a similar school there.—Mr. Matthews regretted that his daughter, who is now on the Society's staff of lady missionaries, had not been able to accompany him to meet the Directors to speak of her work at the Girls' High School at Ambatonakanga. When she took charge of the School there were only 26 pupils, now there were 230.—Mr. Peill remarked that since his return to England he had been more grateful than ever to God for the liberty enjoyed in this country. We can say and think what we like, without people constantly listening, without having to be prepared to meet every charge, founded and unfounded, and to give book for everything we say and do. Though the latter experience had been his and Mrs. Peill's for some time after the arrival of the French in Madagascar, the strain had been relaxed of late. "But for Mrs. Peill," he added, "I could not have remained at Ambohimanga. She has saved many lives by her knowledge of French, so being able to deal directly with the French officers. People whom we knew to be innocent could not have been saved but for her intervention."—Mr. Slater said he was returning to India possessed by a spirit of great hopefulness. He thought the words "The night is far spent, and the day is at hand," were very applicable to India and other non-Christian lands.—Mr. Farquhar said he had been convinced that the Missionary tide was rising in this country.—Mr. Pearse remarked that he and Mrs. Pearse had spent thirty delightful years in the South Seas and New Guinea. While he had been at home he had received letters from native teachers and students at Kerepunu, telling him of the progress of the work.—Miss Schultze said her heart was full of gratitude because, renewed in health and strength, she was about to return to mission work.—The Chairman, in saying farewell to the mis-

sionaries, in the name of the Board, said he was convinced that there was no such thing as unanswered prayer. "There is the heart that is not ready, there is the vision that is clouded, there is the faith that stumbles; but the Father in heaven hears and answers: 'For your Father knoweth what things ye have need of before ye ask Him.'"—Special prayer was offered on behalf of the missionaries by the Rev. A. M. Gardner.

The Rev. R. Wardlaw Thompson, Mr. F. H. Hawkins, LL.B., and the Chairman gave their impressions of the International Congregational Council at Boston, which they had attended in the name of the Board. Mr. Thompson remarked that, while the question of Foreign Missions occupied but a small part of the time of the Council, he had been struck with the freedom with which Foreign Missions had been referred to in speeches, as being quite part of the life and work of the Church.

Subsequently Mr. Thompson read to the Board a letter just received from a son of the veteran missionary, the Rev. J. Chalmers, LL.D., reporting that his father had escaped from the wreck of the *Scotsman* at the mouth of the St. Lawrence River, and was continuing his journey to Hong Kong, though he had naturally suffered greatly from the shock. It was indeed remarkable that a man of Dr. Chalmers' age should have survived the terrible hardships through which he had passed. The Directors asked the Secretaries to send to Dr. Chalmers in their name a message of sympathy and thankfulness for his safety.

Board Meeting, November 14th, 1899.—Rev. W. BOLTON, M.A., in the Chair. Number of Directors present, 68.

The Rev. R. Wardlaw Thompson introduced the Rev. W. Dower, pastor of Union Church, Port Elizabeth, a strong and interesting native church, which has proved what can be done by the Gospel of Jesus Christ among the natives of South Africa. Mr. Dower first went out to Africa in 1865 as a missionary of the Society to Hope Dale. He subsequently removed to Griqualand East, and his connection with the Society ceased in 1878, when he accepted the pastorate of the church at Kokstad. Mr. Dower had shown himself to be a strong, earnest, and successful worker. Mr. Thompson also introduced the Rev. A. Gosman, Principal of the Congregational College of Victoria and pastor of a church in the suburbs of Melbourne, who has been a "champion of rights"; and the Rev. J. J. Halley, of St. Kilda, Victoria, who had done earnest work for the Society in many ways, and not least in giving a daughter to the Shanghai Mission.—Mr. Dower remarked that the churches in Cape Colony, most of them native churches, were doing their utmost to carry on the work which the Society commenced. His church at Port Elizabeth was the second native church established by the Society in South Africa, and was now the strongest of all. During his pastorate, extending over seven years, the membership of the church had doubled, and they had established four or five out-stations, their ambition being to provide ordinances and instruction for all the Dutch-speaking coloured people within the church's sphere of influence. During his pastorate the church had raised and expended for all purposes (apart from educational work) about £5,000. His people volunteered to bear the whole expense of his visit to England, which he thought was

a very noble thing for a native congregation to do. "Whatever men may say about native people, I, for my part, have never had occasion to hang my head for sorrow or shame for any one of them."—Principal Gosman said that as far back as his experience went, there had been in Victoria a very enthusiastic regard for the Society, and a desire to do for it all that the churches were capable of doing.—Mr. Halley also assured the Board that the churches in Victoria were exceedingly loyal to missions and to the Society. Firm as had been his faith in mission work before, he had been impressed a thousand times more by what he had seen of the work being done. He wished the Society could make every station very strong. Referring to the new agreement between Britain and Germany with reference to Samoa, he said he was sure the new arrangement would not be received with favour in Australia. Mr. Halley characterised the utterances of Cardinal Moran about Samoan missionaries as "infamous lies." The testimony of Mr. Eliot, the British Commissioner to Samoa, was all that one could possibly desire. Mr. Eliot had made the remark to him (Mr. Halley) that there would be nothing worth having in Samoa if it had not been for the missionaries of the London Missionary Society. He (the speaker) was sorry that the missionaries of the Society should have to work in Samoa under any other flag than that of Britain.

Mr. Thompson reported the death of the Rev. James Kennedy, M.A., who spent forty years in the service of the Society in India, and of Mrs. Toy, widow of the late Rev. R. Toy, of Madagascar.

The resignation by Mrs. Liddiard and the Rev. J. Ells (who has been a Director for more than twenty-five years) of their seats on the Board was accepted, with thanks for their past services.

The following offers of service were accepted:—Mr. T. Tester, of Hackney College, and Mr. W. F. Dawson, of Cheshunt College (son of the Rev. W. F. Dawson, of Lichfield).

MONTHLY PRAYER-MEETINGS.

THE next Monthly Prayer-Meeting will be held at 3.30 p.m. on December 4th, when the Rev. J. P. Gledstone will preside. On January 1st, 1900, the Rev. G. Campbell Morgan will preside; and on the first Monday in February Mr. G. W. Dodds will preside. We hope to see a specially large number of friends present to begin the New Year with prayer for our Missions and missionaries.

THE NEW DESIGN FOR THE "CHRONICLE" COVER.

THE Editor has been much gratified by the interest shown in the competition for the prize offered for the best design for a new cover for the CHRONICLE. About thirty designs of varying merit were sent in, half a dozen of them being so good that it was difficult to decide between them. The prize has been awarded to Mr. J. Davy Dean, of Manchester, whose design has been accepted.

A LETTER FROM A CHINESE PASTOR.

TING CHIU,

6th Moon, 13th Day.

MY DEAR PASTOR SADLER,—Many thanks for your letter and good news. May you have the strength of God so as to induce a great many persons to show sympathy to this great district, so that our prayers may be answered. I now wish to set forth several points so that we may together praise and pray, and quicken one another on behalf of this district.

I.—The Missionary Society have been pleased to consider the news from Ting Chiu, and they wish to show sympathy by, first, sending us a doctor. This is an answer to our prayer to God, and it shows that the Lord has used the statement you and Mr. Joseland earnestly set forth to influence the Directors so that they may show goodwill to Ting Chiu. God has all resources, and He will provide.

II.—We in the Ting Chiu Prefecture have lately received excellent treatment from the mandarins. They have awakened to their responsibilities, and are increasingly desirous to act according to treaty in their attitude to the Christian Church. We, on our part, are exceedingly careful in all our dealings. From the time we came to Ting Chiu to make known the Gospel, it is about eight years. During all this time we have never taken up law cases, and thus avoided making trouble at the Yamen. Sometimes those who came to hear the Gospel wished to involve us in legal responsibilities, but we have been exceedingly strict in distinguishing between true and false adherents. Recently the district magistrate has prepared for us a tablet, and written thereon his praise of the Church. He formally states that we act according to the doctrine in teaching our disciples, and that during the last eight years we have never had a single case of disturbance to bring before the magistrate. He further says: "If there are ministers of the Gospel like us, let them come to China by the hundred, by the thousand, by the ten thousand, and spread themselves over the country to evangelise every province. The benefit will be exceedingly great." This is to the glory of our Heavenly Father. We ought to give thanks!

III.—Let us now speak of the prefectural city. With regard to Biocheng and Hotian, we have received God's grace. I have mentioned this in a previous letter, and therefore at this time may turn more particularly to the prefectural city.

The openings here are increasingly great. There are a number of people who like to associate with us and to make inquiries as to our teaching. Some go so far as to study the truth. A number who come to us are similar to many who drew near to our Saviour when He was on earth. Not having a clear conception of the truth at the outset, they make mistakes, and look specially for earthly good. Let us look for the influence of the Holy Spirit to lead them to true repentance, and, further, to make them of great service

to the Church of Christ. God grant that they may be faithful disciples: this must be our earnest prayer.

IV.—In the Ting Chiu district there are a great number of large villages. They are sending requests for us to open chapels for evangelism. It looks as though a large number have the heart to earnestly seek God, but we have neither the men nor the means to take advantage of these opportunities. Oh, that the Lord may open our way!

V.—We greatly need helpers to work in Ting Chiu. It would be a grand thing if we could open a school for training ministers and teachers; otherwise we shall be greatly at a loss for reliable workers. Formerly, in a certain part of our field, because of the lack of first-class workers, second-class men were employed. I earnestly pray God that He will grant to us in Ting Chiu to arrange this matter in due order.

VI.—With regard to Hotian, we ought to seriously consider how to obtain a new chapel; the present one is very small. Mr. Joseland has been there, and knows all about it. The place is not suitable, so that not only people who are interested in the Gospel are very uncomfortable, but the poor accommodation is a positive hindrance to the coming of the better classes. The house really is not nice enough for them to enter. Moreover, the prosperity of this place has a bearing on the prefectural city. If Hotian prospers, the benefit will extend to headquarters. With regard to the church members and friends, a remarkable effort has been made to meet the need, so that more than a hundred dollars have been collected; but this is not enough to purchase a site. The least we need for securing the new building is four or five hundred dollars, so as to put up a plain House of God. Do pray and think as to whether there is any friend willing to open his or her heart and contribute for this good purpose. It would really be giving money to God to store for them in heaven, and it would be bringing glory to our Saviour. Salutations to you all!

CHIU CHI TEK.

A GREAT MISSIONARY CONFERENCE.

MANY of our readers will remember the important Missionary Conference held at Liverpool, in January, 1896, in connection with the Student Volunteer Missionary Union. A similar conference is to be held in London from JANUARY 2ND TO 6TH, 1900. Delegates are expected from America and from several European countries. Altogether about 2,000 delegates are expected, to provide hospitality for whom is a severe tax on the resources of the Committee. Up to the present only 200 offers of hospitality have been received. If any London readers of the CHRONICLE are able to offer hospitality for one or more students (men or women) will they please communicate *at once* with the S.V.M.U. Secretary, 22, Warwick Lane, E.C. Further details of the Conference will be given next month.

SIDELIGHTS ON HINDU SOCIETY.

BY THE REV. H. J. GOFFIN.

READERS of the CHRONICLE may be interested in the glimpse into Hindu life and thought given by the following extracts from a few recent issues of the *East Coast News*, a little weekly newspaper published at Vizagapatam, on the East Coast of India, and edited by Mr. C. Lazarus, B.A., headmaster of the London Missionary Society's High School in that town.

In one issue is an account of a "farewell entertainment" to Miss D'Prazer, a Christian medical lady, who is going to England for a few months to visit hospitals, and in other ways obtain experience in medical work. An address is read to her by a Hindu lady, which contains a statement of "wants which stare at the face of the Ghosha and high caste ladies." "It is a pity, if not a serious misfortune, that there are no mistresses employed by the Government available here to teach us at least fancy needlework, which will bring about no small good for the Indian girl. If the British Government gives us good Ghosha education on the same lines as the Ghosha medical aid, we assure you we can raise our present position to a level with that of the sisters of the civilised world. We therefore wish you will kindly take steps to get these defects supplied, by moving Western sisters in that direction."

These words bear witness to the truth of that which is often referred to—the widespread desire for education in India. At the same time, it shows how prone the Indian people are to look to Government for a supply of all their needs. The L.M.S. is doing something in the direction required by its schools and zenana workers.

The death, by suicide, of the wife of a certain "well-known Brahman" is announced with "deep sorrow." The sorrow is deepened to us, as Christians, when we read that "the deceased was a young woman in her teens, and leaves behind her a son and a daughter"! It is added, "the causes that led to this untimely death appear to be mysterious." There is very little mystery about it. Such child marriages are one of the curses of the country.

Further on, a certain Rajah is congratulated on the birth of a daughter—usually the Hindu is consoled with on such an event—but the writer immediately goes on to "pray that the Almighty may preserve her to be happily wedded to a crown prince"! Marriage is evidently the only destiny contemplated for the child, who is described as "a nice little beauty itself."

In another paper, the return from Bangalore of the editor, Mr. Lazarus, who is also the headmaster of the L.M.S. High School, is chronicled. The advertisement of this flourishing institution appears on another page, with announcements of free scholarships for European, Eurasian, and Mohammedan youths.

A very ambiguous notice appears in one column of a Young Men's Reading Room in the neighbouring town of Bimlipatam. "The principles of the association," it is said, "have undergone considerable changes. Their former watchwords were 'culture' and 'philanthropy,' the present 'enjoyment.' The lectures and debates are often continued past midnight; occasionally midnight balls are held! As enjoyment and good health and exercise are generally incompatible with each other (*sic*) sports now receive less attention, and two of the games are entirely neglected." Concluding, the writer says: "It is high time for the young men of Bimli to become less pretentious, to cultivate their minds, which they prefer to do"! This is evidently one of the many strange offshoots from the tree of Western knowledge which show themselves here and there all over this great country.

Throwing a curious light upon this aspect of Hindu life is an extraordinary article in another number, entitled "Promotion of Sudras to Kshatriyas" (or the Rajah Caste). The writer says: "Instead of the progress of English education making the people look upon the pretensions of caste as superstitious, it seems to have produced the contrary effect" upon some; and he tells of some queer practices by which many well-to-do Sudras (of the merchant class principally) pass themselves off as Rajah Caste people. They then want certain religious ceremonies performed, "according to the Vedic ritual"; but the Brahmans are unwilling to perform these for them. The difficulty, however, is got over by the Brahmans "chanting in the Vedic tone," "a false Vedic ritual"! the poor Sudra-Rajah not being able to detect the difference! Strange how ritual has its attractions in every land! True or pinch-beck, we must have our ritual!

A letter to the editor in another column speaks of a "so-called Brahman gentleman of the town who was found singing and dancing in the main road, having got himself beastly drunk." It is seldom indeed that a Brahman is seen in such a condition. "Better," as the writer concludes, "that a mill-stone should be tied round his neck, and he be cast into the sea, than stain his character in such a way as to lead his children, and his children's children, into the everlasting pit of immorality."

As these extracts indicate, the missionaries in India have a trying, albeit a deeply interesting, task in hand. Why, in Vizagapatam, they cannot even omit the English service on account of bad weather but a letter to the *East Coast News* calls them to order! Yes, their work now is everywhere watched and freely criticised. May it also be most earnestly and sympathetically prayed for. God help them and their native fellow-workers, in fair weather and in foul, to be true and faithful, patient and hopeful!



REINFORCEMENTS FOR INDIA.

THE REV. W. J. HATCH, A.T.S., appointed to Coimbatore, South India, was born at Bere-Alston, Devonshire, on November 18th, 1872. Surrounded by a spiritual atmosphere, his Christian sympathies and purposes very early manifested themselves. As a boy he had a strong desire to become a minister of the Gospel. When but ten years of age he and a companion, kneeling together in a farmyard, besought God that He would make them preachers. That prayer has been answered, for the one is now a minister of the Gospel in America, and the other expects soon to be heralding the same message in the dark empire across



REV. W. J. HATCH.

the seas. At the age of seventeen Mr. Hatch entered an important business house in Plymouth, where he continued for three years, in the meantime becoming a member of the Sherwell Congregational Church, under the pastoral oversight of the Rev. C. S. Slater, M.A. When twenty years of age he entered Western College. There his course was characterised by a truly missionary purpose and conscientious application to his studies, securing well-merited success during his six years' residence. Mr. Hatch has a deep sense of the claims and needs of the empire to which he is going, and feels that "the Divine imperative" is upon

him. He was ordained at Sherwell Church, Plymouth, on November 2nd, and sailed for India on the 17th.

DR. ERNEST W. LEWIS, appointed to Jammulamadugu, was born in Bellary, South India, in 1875. In 1881 he was brought home and sent to a private school in Frome under the headmastership of the Rev. A. H. Coombs, B.A. When fourteen years of age he joined the Zion Congregational Church at Frome, under the pastorate of the Rev. F. W. Clarke, B.A. (now of St. Helens). In 1892 he went to Edinburgh, and, after taking a session in the Arts course, began his medical course. At Edinburgh Mr. Lewis was a member of the Morningside Congregational Church and of the Christian Endeavour Society in connection with it, being



DR. ERNEST LEWIS.

president of the latter for a year. He graduated in July, 1898, passing his final examination with distinction, and from September, 1898, to August, 1899, was house-surgeon at the Mildmay Mission Hospital, Bethnal Green. Dr. Lewis was dedicated to the work of the L.M.S., at Edinburgh, on November 5th, and sailed for India on the 17th.

THE REV. JAMES MATHERS, B.A., B.D., was born near Londonderry in 1873. He received his early education at the Londonderry Academical Institution, and proceeded thence to Magee College. After taking the usual Arts course there, and graduating in the Royal University of Ireland in 1895, he went to Edinburgh, where he attended the Divinity

classes of the University, and took a foremost place in them, being medallist in Biblical criticism and first prizeman in theology. He completed a distinguished career at Edinburgh by graduating in Divinity in April, 1899. Besides taking part in mission work in the slums of Edinburgh in connection with the Edinburgh Missionary Association, Mr. Mathers spent part of his summer vacations in colporteur work among the peasantry of the South of Ireland for the Irish Presbyterian Church's Mission to Roman Catholics. He was always inclined to foreign mission work, and several years ago decided to go abroad. Having become specially interested in the South India field of the L.M.S., he volunteered in the end of last year to the Directors for service



REV. JAMES MATHERS, B.A., B.D.

there, and was appointed to the Cuddapah district in January of this year. Mr. Mathers was ordained in Edinburgh on November 5th, and sailed for India on the 17th.

FRIENDS on the look-out for Christmas presents will be glad to know of the *Missionary Calendar*, designed and compiled by Mrs. Hallows. The calendar is published by Mr. Elliot Stock, 62, Paternoster Row, price 2s. 6d., and is on sale at the L.M.S. Book Saloon.

BOUND volumes of the *Chronicle* and *News from Afar* will be ready early in December, price 2s. and 1s. 6d. respectively, and can be obtained at the Book Saloon or through any bookseller.

THE PARTITION OF SAMOA.

BY THE REV. J. MARRIOTT.

SAMOA is the name of a group of ten inhabited islands in the South Pacific. The largest islands are Savaii and Upolu, which, in the recent partition, go to Germany; and Tutuila and Manua, which go to the United States. The islands are 3,000 miles from Sydney, and steamers call there on their way from New Zealand to San Francisco. The people are of the Malay race and a fine type of the brown Polynesians. The population is usually estimated at about 35,000 people, some 5,000 of whom belong to the Roman Catholics, and another 5,000 to the Wesleyans; the rest are adherents of the London Missionary Society.

It was John Williams who introduced the Gospel to these interesting people in the year 1830. He first built his ship in Rarotonga, in which he sailed to Samoa, over 2,000 miles distant. There was no night of toil in Samoa; the people heard the story of the love of their Father in heaven from the lips of Tahitian teachers, and at once accepted the truth. In ten years some 30,000 people had laid aside the last vestiges of heathenism and were asking to be taught the way of life.

In 1836 six British missionaries landed in Samoa, of whom only one was unmarried. When they got the language they gave themselves earnestly to the work of Bible translation. They first gave to the people the Gospel of John in 1841; this was printed on the island, as were all the books of the Bible, book by book. The New Testament was completed in 1850; the whole Bible in 1855, when there was great rejoicing all over the group. The Bible became the classic of the Samoan people; and ever since they have been a Bible-reading and a Bible-loving people. There is scarcely a family without a Bible, and but very few who cannot read its precious truths. They have always paid to the Bible Society the full cost of printing the Samoan Bible.

In ten years after the introduction of the Gospel some 200 villages of the group were clamouring for teachers. This led the missionaries to set apart Messrs. Turner and Hardie to begin a seminary in Malua, on the island of Upolu, for the education of native teachers. Their ideal was to supply every village in Samoa with an educated native pastor, to do the work of a preacher and a schoolmaster; also to train men who should be willing to go to heathen islands to preach the Gospel to the people. This seminary has been abundantly successful in carrying out this ideal. Every village in Samoa where L.M.S. adherents are found is supplied with a well-trained pastor, who has been four years in Malua, and is well able to do all the work of a minister and a schoolmaster. They are good preachers, and know well their Bibles. The people all go to church on the Sabbath and the children to the Sunday-school. The people build their own churches, support their pastors, buy their own Bibles and hymn-books, and, moreover, they have given for

thirty years an average contribution of £1,000 a year to send the Gospel to the heathen.

The students from this seminary have always been willing to go as missionaries to distant heathen islands. In the early days our teachers, with their wives, went to the New Hebrides, where John Williams fell a martyr in 1838. These islands are some 2,000 miles from Samoa. The teachers knew that they were going to a savage people, that they had a new language to learn, and that there were these diseases that they knew not of in Samoa. Yet they went cheerfully to tell the people the Gospel of Christ. Then the teachers won Savage Island for Christ after immense difficulties. Captain Cook tells us that the people of this island rushed on his boat like wild boars, hence he named the island Savage Island. The pioneer work on this island was done by Samoan teachers trained in Malua, so that when Dr. G. Lawes landed in 1861 the 5,000 people received him with the greatest delight.

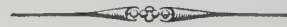
There are to the north-west of Samoa sixteen coral islands, now under the protection of Britain. The furthest is 1,200 miles from Samoa, and the nearest is about 250 miles. These were inhabited by a dark and degraded people, and over thirty years ago our pastors were taken there and introduced to the people. The people on these islands have long since been under Christian instruction. There are 11,000 adherents of the London Missionary Society, and 3,000 are church members. Hundreds of boys and girls are well trained by our pastors in nearly all the subjects taught in Board schools at home. The transformation wrought on these people is simply wonderful. There are on the great island of New Guinea thirty married Samoan teachers helping to win that large island for Christ. The Samoan Church has sent out sixty missionaries to far-distant islands of the Pacific, and these are all now in the field.

The above statement will show that the ideals which the missionaries had when the Malua Seminary was started have been carried out. There are now a hundred students being taught there to be pastors, Messrs. Marriott and Newell being the tutors. Some forty of these students are married, and their wives are under training. Some 12,000 men and 700 women have been trained in Malua during the last fifty years at very little cost to the Society, for the students cultivate the land purchased for this purpose, and so keep themselves and their wives during the years they are at college. This represents a maximum of missionary force at a minimum of cost.

The Society has two other large schools on the island of Upolu. The Girls' High School in Papauta, where 100 girls from twelve to eighteen years of age are being taught by lady missionaries of the Society. There is also the Leulumoega High School for Youths of thirteen to seventeen years of age. There are over ninety youths receiving a superior training in this school, conducted by the Rev. J. W.

Hills. The Society has also boarding schools at seven district stations, under the care of English missionaries, who superintend the work at these mission stations.

The Samoan people are divided into clans as were the Highlanders of Scotland. These clans have from ancient times been envious and jealous of each other, and this has led to constant intertribal wars. This state of things has seriously interfered with the work of the missionaries for the advancement of the people. How they have longed for peace and a good Government which the people would obey! The German Government has now taken under their rule the largest and most important islands, and will give peace and good order to the people so long disturbed by intertribal strife. Should this great Protestant nation give the agents of the Society liberty to go on with their work, the spiritual and educational work among the people will make certain and rapid progress as it has never done before. It is a matter for gratification that, though there has been a serious war going on lately, the people are giving this year as liberally as in years past their contributions for the work in heathen lands; the stipends, too, given to the pastors were never greater; also that, though the agents of the Society have been calumniated by many, the people are still as loyal as ever to the Society whose missionaries first took the Gospel to their shores.



THE STRAIN OF LIFE IN CHINA.

THE sense of isolation is perhaps nowhere so much felt as among Chinese. Whether it is their expressionlessness, their want of sympathy, or the whole character of their civilisation being so different from ours, very few Europeans can spend more than a year amongst Chinese without suffering from it. Some go mad with it, and all are accused of growing odd. There is no doubt that most of us become somewhat self-centred and unduly impressed with the importance of our own affairs; but the depression that often overtakes people, women especially, is sadder to witness. In sending out missionaries this is a point that ought to be specially considered: Have they enough strength of character to continue the work of an apostle without any outside spiritual or inspiring influences whatsoever? It is not long since a man I had thought so ardent said to me: 'I am going away, and I never mean to return. I cannot go on giving out and having no spiritual help myself.' *Yet just because they are trying to live for others missionaries stand this trial best. I have known other men who from the moment they arrived in a Chinese town found no pleasure but in counting the days—'One more spent here! one less to spend!'—and this without even the least idea of when they would go away.*"—MRS. ARCHIBALD LITTLE in "*Intimate China.*"

JAMMULAMADUGU BOARDING SCHOOL AND ORPHANAGE.

BY MISS SIMMONS.

ON Thursday, July 6th, everybody was astir early in the new school building at Jammulamadugu.

The first event of the day was to be a dedication service, and the matron and children were naturally anxious that everything should look its best on that important occasion. Flowers and mango leaves for decorating had been ordered the day before, but did not make their appearance until patience was at its last gasp. When the great bundles of mango branches were at last thrown down in a heap on the schoolroom floor the children made a rush at them, and their nimble fingers soon transformed them into long green festoons, which were fastened from side to side of the large white-washed room. Putting down mats, fetching hymn-books and chairs, and donning their Sunday best occupied them a little longer, but by eight o'clock everything was ready for our visitors, both European and native.

The missionaries and our two native ordained evangelists were provided with chairs at the end of the room, and the rest of the company, with the children in front, sat cross-legged on grass mats. The monthly meeting for the village teachers and catechists had just been held here, so a goodly number of them were able to be present.

The proceedings were very simple: after reading of the Scripture by the Rev. N. Matthew, and an opening hymn, Mr. Macfarlane addressed both children and parents, and Mr. Campbell offered the dedicatory prayer. We all joined in the Apostles' Creed, and, after another hymn, the Rev. Jacob Cole closed with prayer and the benediction. Then came the usual garlanding and offering of limes, and our school was formally declared to be "open."

A word or two about the new building will not be out of place here.

It is built round an open courtyard and playground. On one side are the rooms for cooking, bathing, and storing grain, besides a little infirmary, and a large, airy dining hall, separated from the verandah by arches. On the other side most of the space is taken up by a large dormitory, on to which the matron's rooms open; this, too, has a verandah, running the whole length of the side, which adds to the space and makes it much cooler than it would otherwise be.

There is ample accommodation for more than eighty boarders, but at present we have only dared to admit fifty, as our funds are not commensurate with the space at our disposal. Many more village girls are eager to come for the education and training they cannot get in their own homes, but until we have the necessary funds we hesitate to receive them.

We have been trying during the last year to see what monetary help the parents of the boarders could give towards the education and boarding of their daughters,

and a scale of payments has been drawn up, and is vigorously enforced by our missionaries while on circuit. Last year we realised Rs.127 in this way, which, considering the poverty of our people, is a very fair beginning; this year we hope to do still better, but "hasten slowly" is a very appropriate proverb for India, and we are learning day by day the futility of "hurrying up the East."

Even with increased help from local sources we must still look to our home friends for the bulk of our income, and we hope that some who see these lines may be stirred up to do even more than they are already doing for the enlightening and upraising of the women and children of this part of India.

Our girls do all their own water-drawing and rice-pounding, cooking, and grinding. We have no wish to make them too grand for the simple village homes to which in most cases they will have to return; but we do wish them to stand on a higher mental and moral platform than their less fortunate neighbours, so that they may stretch out helpful, loving hands to those about them, and by God's help raise them to the same position which they have reached through training received in this and similar institutions.



OUR MAGAZINES.

ATTENTION is called to the announcement on the cover concerning the programme of the CHRONICLE and NEWS FROM AFAR for 1900. Next month's CHRONICLE will be the first of a new series and will appear in a new cover, the design for which (sent in by Mr. John Davy Dean, of Manchester) has secured the prize recently offered by the Directors. Every effort is being made to make the magazines of the Society thoroughly bright and interesting. In the CHRONICLE, especially, several new features will be introduced, which, it is hoped, will increase the value of the magazine. NEWS FROM AFAR, though regarded as a magazine for children and young people, will be found interesting by many of the older folk, not a few of whom, we find, prefer it to the CHRONICLE. In one or other of the magazines we trust that all friends of the Society will find something to their taste.

We take this opportunity of appealing for the help of those who already take one or both of our magazines. We hope you can with a good conscience recommend them to your friends. *Is it too much to ask ministers to call attention to our magazines from the pulpit some Sunday during December?* Parcels of specimen copies will gladly be sent, as long as the supply holds out, to any who will undertake a careful distribution of them. The circulation of the magazines is by no means what it should be. In these days of superabundant light reading it is difficult for a missionary magazine to hold its own. But we venture to think that it is not unreasonable to expect that all who are interested in the London Missionary Society should spend a penny a month in order to keep in touch with the progress of the Society's work.

OUR FAREWELL TO NEW GUINEA.

BY REV. R. WARDLAW THOMPSON.

WE were very sorry when our visit to New Guinea came to an end. We had been there just long enough to stay a short time at the principal Mission stations, and to have a glimpse of some of the out-stations. We had seen the native teachers and worshipped with the congregations. Our eyes and ears and tongues had been constantly at work, and we had carried our cameras about and taken snap-shots continually. But we felt as if, having got a general idea of everything in this hurried way, it would have been good to go back again over the whole ground more leisurely, and to spend some months, instead of weeks, in visiting all the districts. I also looked longingly at the mountains, and wished it had been possible to explore some of their recesses and to climb some of their heights. We had seen the parrots and the cockatoos, the large and brilliant butterflies, and the lovely flowers, and we wanted to see more of them. We wanted to see the crotons and the wealth of lovely orchids and the birds of paradise, and all the other beautiful and novel things which were hidden in that strange country.

It was, however, vain to wish for any prolongation of the pleasures of this part of our trip, because we still had before us the longer voyage to the South Sea islands, and our time for visiting them was extremely limited. Tupuselei was the last out-station we called at, and then we had during the remaining days of that week to endeavour to correct our observations, and by conference with the members of the Mission to fix some of the impressions made upon us.

We reached Vatorata from Tupuselei early in the afternoon, and found that Mr. and Mrs. Pearse had already arrived from Kerepunu, and Mr. Schlencker had come from Isuleilei. A few hours after, the *Olive Branch* came to an anchor, having on board Mr. and Mrs. Abel and Miss Parkin, a cousin of Mrs. Abel's. All the members of the Mission, except Mr. and Mrs. Hunt and Mrs. Chalmers, who were in England, and Mrs. Dauncey, who had been

left at Delena with her baby, had now assembled, and the next four days were spent in delightful intercourse. Several hours each day were devoted to serious business, discussing all the interests of the Mission, but in addition we had prayer meetings and a communion service, and the evenings were spent on the broad verandah of Dr. Lawes' house in happy social fellowship. Mrs. Lawes had to provide for us all, day by day, and how she managed to do it was a mystery, for we were a party of sixteen, and she had no help in cooking; but she managed it with a success which made us all very comfortable, and filled us all with admiration, and withal she was as bright and cheery as if she had nothing to do. On the Saturday morning we separated, Mr. and Mrs. Pearse, Mr. Chalmers, Mr. Schlencker, Mr. and Mrs. Abel and Miss Parkin, and several native teachers accompanied us on board the *John Williams* for conveyance to Kerepunu and Kwato, and we quitted



NEW GUINEA DANDIES AT WAGA WAGA.

the shore of New Guinea for the last time with many regrets.

As soon as the steamer got outside the reef we discovered that the S.E. monsoon was blowing with great force, and we were exposed to a very heavy head sea, which made our progress slow. That evening we bid good-bye to Mr. and Mrs. Pearse and Mr. Chalmers when they left the ship at

Kerepunu. On Monday night, or rather, very early on Tuesday morning, the Kwato Mission boat met us at Samarai and carried off the rest of the Mission party. It also took from us our travelling companion, the Rev. Joseph King, who was to wait at Kwato for the first opportunity of getting back to Australia. Mr. Crosfield and I were left to turn our faces to the South Seas.

When the weather was fine, life on the *John Williams* was very enjoyable. At 6 a.m. the steward came to our cabins with a cup of coffee and a biscuit. This was the signal for going on deck to enjoy a walk in undress, while the men were washing it with hose pipe and brooms. After a

steward came and roused us from our reveries or our studies by the offer of a cup of tea, or a glass of lime juice, or some fruit. At noon the captain and Mr. Mitchell "took the sun"—*i.e.*, measured the altitude of the sun, in order that they might work out the latitude and longitude, and mark on the chart exactly where the ship was on the wide waste of waters. It took them until nearly dinner time to work out these calculations. One o'clock brought us dinner, when we rejoiced together over a good run, or discussed the reasons why the vessel had not done well. The afternoon repeated the activities of the morning, so that we were quite ready for afternoon tea at 3 o'clock. The last meal of



PROCESSION OF CANOES, WAGA WAGA.

walk came a bath and dressing for the day. We had prayers on deck at 7.45 a.m., attendance at which was quite voluntary, but we usually had eight or nine present. The singing was led by the carpenter, and was generally very hearty, being from Sankey's hymn-book. At 8 o'clock we had breakfast, after which everyone settled down to whatever reading and writing we had in hand. It must be confessed that as we got into the tropics, and the damp heat became more and more oppressive, the amount read did not increase, while the intervals of meditation, when the book was dropped on the lap and the eyes were shut, grew more frequent and more prolonged. At 11 o'clock the

the day was high tea at 5.30 p.m., but our attentive friend the steward always made his appearance again at 8 p.m. to offer us cocoa, or hot water, or any other light refreshment we required.

In addition to the daily morning prayer, we had a short service in the saloon every Thursday evening. On Sundays the morning service at sea always has to be brief, because it is absolutely necessary that the officers should be on deck before 12 o'clock to take the sun. We therefore had a shortened form of the morning prayers of the Church of England. In the evening we had a service of a freer kind. Our native crew seemed to like these services.

There were always some of them present, and though they could not understand very much they enjoyed the singing of Sankey's hymns. Once or twice, when we had a missionary on board who could play on the American organ, our singing became quite lively.



"TAKING THE SUN."



"ROLLING A LITTLE."

Our good captain's ingenuity in arrangements to make his passengers happy and comfortable was very great. He had devised a swing cot on the deck for ladies who were not feeling well. He had a lot of toys for use when children were on board. Deck quoits became a very favourite sport



WET WEATHER ON
"JOHN WILLIAMS."



DECK QUOITS ON "JOHN WILLIAMS."

when our company was enlarged on the coast of New Guinea. But perhaps the pleasantest hours were those spent in the chart room in the evenings, chatting about many things, and drawing out of Captain Hore some of the interesting and amusing experiences through which he had passed.

A FAITHFUL SISTER IN THE LORD.

BY MISS ALICE M. HORNE, OF AMOY.

THE Church in Hui-an has just suffered a great loss in the death, by plague, of one of our women members, Bóe só. When I first went to Hui-an, I remember going to her house and thinking that she seemed an earnest woman, and as soon as I went up and opened my Women's School, Bóe só came as a scholar. Learning to read was not a very easy matter for her, but she was most persevering, and at the end of the three months she was able to read her Bible, and had read a good part of the "Life of Christ," as well as a "True Doctrine Catechism," which are our first reading-books. Every morning at our Bible reading I saw her face beaming upon me, as she seemed to drink in the teaching, and many a time I have thought: "It is worth while having this women's class if only for the sake of Bóe só."

About that time, her daughter Ek, who was married into a heathen family and whose husband had died a short time before, was taken very ill with what was said to be plague. Her mother went to her, and soon sent to ask a Bible-woman to go and pray. I sent some medicine, and very earnest prayer was offered for the life of this girl. In the morning we were told she was better, the fever gone, and everyone acknowledged the power of God to heal. The family gave up their idols, and Ek was allowed to come to my school, where mother and daughter studied together.

Last autumn, when I wanted to start a little girls' day-school, Bóe só offered her house. I knew they were very poor, and wished to rent the two rooms, but she would not hear of it. "It is something I can do for God," she said. So we took it in that way, and had a little prayer-meeting, asking God to accept her offering, and use it for His glory. Always when I had my Bible-lesson with my little scholars, Bóe só and her two sisters-in-law were there, and Bóe só almost always had prepared a chapter in the Old Testament history to read and be questioned upon. She had bound feet, and lately she began to feel that she ought to unbind, and was beginning to prepare shoes and stockings, though as yet none of the Christian women in Hui-an city have unbound their feet. "For Christ's sake" she was ready to be the pioneer. She used to start to chapel very early on Sunday, and call at several houses on her way, thus bringing quite a tribe of women with her; and she was beginning lately to go about visiting absentees, or showing a new Bible-woman the way to the Christian houses. She was concerned about her sisters-in-law, one of whom had never been to chapel, and one of whom came very, very seldom. The last Sunday before her death she said to me: "Could not you ask the pastor to ask my brother if his wife always comes to chapel?"

She had one son, of about sixteen, who had had to leave school and be put into a shop, as they could not afford it; this year they arranged for him to come back to school, as the mother's heart longed to give her son to the Lord for

His work, as did Hannah of old. The boy is not brilliant, and had got out of the way of studying, so that at first he was rather in disgrace, and his uncle (a teacher in the school) assured his parents that he had no ability, and would never make a scholar. Poor Bóe só came to me for sympathy. "Please, pray for him," she said, "that he may be able to learn, and that he may become a useful man."

On the morning of Wednesday, June 21st, Bóe só got up at dawn, and began to make preparations for going to a certain neighbour's house. This neighbour had been coming to chapel for some time, and had given up worshipping idols, but her faith as yet was very dim. On that day her son would attain the age at which various heathen rites must be performed, offerings made, &c. She did not wish to have the heathen rites, but she did not quite dare to have nothing, so Bóe só and a Bible-woman had promised to go and pray. Bóe só therefore was preparing, but her head was so bad she had to go back to bed, and there she lay, repeating hymns and praying, anxious not to frighten her sisters-in-law, answering their inquiries with "I shall be better soon."

Presently the Bible-women came to call for her, and to them she confessed that she had a swelling in the groin, so they at once sent to the chapel for medicine. We have no doctor in Hui-an (the nearest is only six hours' journey off!) but the pastor did what he could for her, though he thought badly of the case from the first, as, with very high fever, the pulse remained normal. Her husband, who was away at his shop in a distant village, was sent for, because, as they said, he is so good at praying. On the Friday he quite misled me by saying she was so much better that I did not go that day to see her. On Saturday morning she passed away. On Friday she had said to those nursing her, "I do hope I shall be better to-morrow, because you must be getting ready for Sunday." But on the Saturday morning she knew that she was going home. "The Lord is waiting for me; but I should like to see Sàng-á first," she said. Sàng-á, her son, had gone to see if nothing more could be done, and his father and sister kept praying that God would bring him back in time to see his mother again. He came, and then Bóe só told them to bring water and wash her hands and face, and she herself helped to put on her best clothes and ear-rings, and told her husband to take off her bracelets and sell them to buy the coffin. Various friends and neighbours came in to see her. She told them that the Lord had come for her, and urged them to come to chapel. Her sisters-in-law asked: "Have you any last commands for us?" "No," she said; "only always go to chapel; don't miss worship." Having said good-bye to all, she said: "Now bless me; the Lord is waiting." Two of them prayed, and she passed quietly away.

That afternoon we assembled at the house, where the pastor held a little service. We sang "For ever with the Lord," and a hymn about the resurrection of the body, and

the pastor spoke a few words on our sure and certain hope. Then we all went out to the lonely barren hill-side, and there, with the city lying below us and the sea gleaming in the sunlight in the far distance, we sang the last three verses of "Jesus, I love Thy charming Name," the preacher prayed, and we laid her body to rest—"Until He come."

The next day, Sunday, her daughter Ek was to have been baptized, and I could scarcely dare to expect her to come to chapel the very day after her mother's death. But she came, together with Bóe só's sisters-in-law, and many of the friends or neighbours who had been very much impressed by Bóe só's peaceful death. "Do what she told you; that is the way to show true respect," said her husband.

"He doeth all things well." We know it is so, yet it was very hard to feel it was best for Bóe só to be taken away—the one woman in the church there who unmistakably sought the kingdom of God first, who was a help and comfort to all, whom everyone loved. As I watched her growth in grace, and gave thanks for it, I thought, "She is a chosen vessel, prepared to do God's work here; next term she will be just the one to be matron in my girls' school." I was mistaken; it was heaven God was preparing her for, not my girls' school.

Just now I feel as if Hui-an could never be quite the same place to me without Bóe só. But I thank God that He let me know her, that He, perhaps, used me to help her a little, and I believe that in some way her death will be used for His glory even more than her life could have been. "Jesus is close to us, close beside me all the way," was a favourite saying of hers, and so, having walked all the way with Him, He took her home.

IN MEMORIAM.

THE REV. JAMES KENNEDY, M.A., began his life-work sixty years ago, and had finished a long career of strong and earnest service in India while the present generation were still babes. He went to India in 1839, and left it finally on account of ill-health in 1877. Those were not the days of frequent furlough. The time taken on the voyage was so long and communication so irregular that men came to England only in case of dire necessity. Twice only during that long period Mr. Kennedy paid a visit to Britain, and on both occasions he came under medical orders. For nearly thirty years he was a missionary in Benares. He was there when the Mutiny broke out, and went through all the horrors of that terrible time among those who were shut up there. As soon as it was safe to do so, he visited Mirzapore and Allahabad to cheer the hearts of the native Christians, and reopened the mission in Benares. He left the sacred city only when the Directors asked him in 1868 to commence a new mission at Rani Khet. After his return to Britain in 1877, he became pastor of the church at Portobello, but for the past sixteen years had lived in retire-

ment, first at Acton, and then at Hampstead, where he fell asleep on Wednesday, November 1st.

Mr. Kennedy was born at Aberfeldy on May 11th, 1815, and was the son of the Rev. J. Kennedy of that place. His father was one of the pillars of the early Congregationalism in the Highlands, and was long known and honoured for the extent and the power of his evangelistic labours at a time when evangelical religion was at a very low ebb in Scotland. Coming of a strong and sturdy stock he was worthy of his ancestry. Physically of large frame and active habit, he was also vigorous in mind and strong in faith and



THE REV. JAMES KENNEDY, M.A.

consecration. Sound judgment, broad views of affairs, firm grasp of great principles of missionary labour, loyalty to evangelical truth, and gentleness of spirit were all strikingly blended in him. Unfortunately, during his long life in India his health suffered much and often, but his devotion to the service was intense, and to the end his deep interest in Indian missions was apparent. For fully four years before his death he was a great sufferer, but retained his faculties and his intellect unimpaired to the end.

Mrs. Kennedy, who was a woman of remarkable character, died in 1891, a short memoir of her life being published in our pages (CHRONICLE, 1891, p. 207).

PROGRESS ON THE ZAMBESI.

M. COILLARD, who has recently passed through the Lesuto on his way to the Zambesi, and from whom most interesting letters have appeared in the *French Missionary Journal*, thus describes a communion service at Lérivé:—"The audience had to be divided, and while hundreds waited in the shade of the trees, the church was filled with about 500 communicants; there was no room for spectators, or even for catechumens. The emotion which I felt when once again, for the last time, I entered the church and ascended the pulpit may be guessed rather than described. The impression of this service is never to be forgotten. I had before my eyes the irrefutable proof that God had blessed His work here in spite of all the ups and downs which it has gone through. It was, as it were, a fresh seal placed by God on the calling which we had received of Him for the Zambesi.

"When I go over my recollections, there is one profound impression which I feel: that God has already done great things in the Lesuto. It must be confessed that the chiefs, with a few happy exceptions, are the fly in the ointment. They are more heathen than ever their fathers were, and it seems to be a maxim among them that you cannot be both a chief and a Christian. There is a clearly marked divorce between the secular power, such as they conceive of it, and the Gospel; and the relations of the chiefs with their missionaries necessarily feel the effects of this. And to this must be added drunkenness, which prevails to such an extent that, if you wish to visit the head chief you must first make sure of a lucid interval in his almost perpetual state of intoxication. And he is almost totally without the dignity to which Moshesh and Molapo accustomed us.

"When one looks back on the former, better days, and sees the gangrene which is eating away the heads of the nation, one is filled with anxiety for the future of this people. What consoles and tranquilises us is that they have now implanted in their midst a renovating force, a vitality which has its source elsewhere than in the rotten power of the heathen chiefs, and that their destiny is not bound up with that of their chiefs. Whatever may still be the apparent power of the old heathenism, it cannot be denied that the Gospel has worked like leaven in the whole nation. You see it on all sides. One of the principal chiefs, who makes himself the champion of the old pagan customs here, wrote lately to the son of Lewanika, exhorting him to fidelity and perseverance in his Christian profession!

"I do not know whether my colleagues in the Lesuto are aware of it, but for my part I have been astonished at the progress of all kinds which I see after an absence of twenty years. European clothes have become an almost general custom to-day, even among the heathen. Trades are beginning to be introduced among our Basuto, and in this I see the influence, astonishing to me, of our industrial

school at Leloaleng. We have professional masons who carry out contracts as well as the best whites here; and besides the artisans who have come from our school, there are workmen who cut stone and build houses which do them the greatest credit. I even hoped for a time to take one or two of these workmen with me to the Zambesi. But they want them too much in Lesuto. It is not a matter here of a superficial varnish of civilisation; no, the change is deeper, and tends to become radical. It is not only the manner of life—though that means much—but the way of thinking, which is being transformed. The mind is opening out to new influences, to whatever is good of every kind. It is, above all, in the domain of education that I have been struck with the work accomplished. And nothing has surprised me more than to see a Lesuto at the head of an industrial school, and another directing a normal school, both with success, though under their own personal responsibility.”—*Journal des Missions Evangéliques.*



MISSION WORK AMONG THE EDUCATED CLASSES OF BENGAL.

BY MR. J. N. FARQUHAR, M.A.

HIGHER education in the English language was gradually adopted as a method of work by missionaries of different societies in Bengal, because in their efforts to Christianise the higher castes it had become abundantly evident that direct evangelistic effort among these men was utterly useless—Hindu pride effectually stopped their ears.

And the method has more than justified its creators. The conversion of the men who through it have become the leaders of the Church of Bengal is sufficient justification to those within; while the general Hindu community, the Government of India, and all wise observers acknowledge that the mission colleges have leavened most richly the moral and religious life of the upper classes.

But for some decades the relative importance of the higher education as an aggressive method of mission work has been slowly diminishing. As government and native education have developed, missionary education has necessarily lost the supreme position it held at first as the pioneer; so that we now control the education of a smaller proportion of the youth of Bengal than our predecessors did. And, even if the mission colleges could regain their pre-eminence, they would not have to-day the extraordinary sway over their pupils they originally had. European thought in the English language is now a commonplace in Bengal, and necessarily does not produce in the sons and grandsons the sudden revolutionary results it created in the case of many of the fathers and grandfathers.

But if our colleges have inevitably lost some of their

force as an aggressive agency, they have gained greatly in importance as training schools for Christians. They are still as valuable as they were, only the balance of their importance is being slowly altered.

Then, while the evangelistic opportunity of the colleges has been gradually waning, a wider and more hopeful opportunity has appeared outside. DIRECT EVANGELISTIC EFFORT among those who have received an English education becomes increasingly possible. Many causes contribute to this result, but the most important are: *the general enlightenment produced among the upper classes by English education and civilisation, leading to greater openness of mind and to a notable decline of faith in Hinduism; the diffused influence of missions, especially of educational missions; and the influence of the Brāhmo Somāj.*

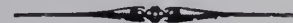
Educational missionaries have been eager to seize this new opportunity. In our own and other missions many efforts have been made, chiefly by (1) evangelistic meetings, (2) Bible-classes, (3) visitation of students, and (4) distribution of literature. But an educational missionary's duties leave him little leisure and less strength for work outside the day's routine; these efforts are in consequence always very limited, and are often seriously interrupted.

A very few men have been able to give themselves unreservedly to this type of work. A Baptist missionary, the Rev. R. Wright Hay, did a remarkable work among the educated men of Dacca until his health compelled him to retire. Mr. R. P. Wilder, of the Student Volunteer Movement, found unlimited opportunity for direct personal dealing among Calcutta students, but his health drove him also from Bengal. And the college department of the Y.M.C.A. of Calcutta, under Mr. J. Campbell White, has recently begun work on the same lines, and already exercises a very wide influence.

Now this type of work, whether done by missionaries or laymen in their limited leisure, or by men definitely set apart for it, has been strikingly successful in recent years. Indeed, I believe it could be easily shown that the method already produces more converts than the colleges do.

The Calcutta District Committee have repeatedly appealed to the Directors to increase the Calcutta staff, so that one of the missionaries might be set free for this kind of work. We increasingly feel the very great need the educated classes have of Christ and the unequalled opportunity we now have of reaching their hearts.

If this work is to be thoroughly done, it must not be taken up as an extra to be done in odd moments. It can be done only by men who are willing to spend all their time and energy upon it, men who know and understand the educated classes, and who are eager by ceaseless study of both Christian and Hindu literature to fit themselves for interpreting Christ to the Hindu mind.



A CONTRAST.

BY THE REV. J. KNOWLES, LATE OF PAREYCHALEY.

I DO not think I have ever seen any sight which more excited my pity than that of the poor heathen woman whose portrait appears on the right of the accompanying illustration. I was on my way from Trevandrum to Pareychaley, and had got to Neyattinkara (the bank of the Butter River). I was speaking to some Sudras, when I saw a woman dressed in the garb of a religious mendicant—head,

like to take her photo, and, at their request, she stood still for a moment while I did so. I could not speak her language (a rude kind of Hindustani), nor could I do anything but pray that our Heavenly Father would lead her feet into paths of salvation and peace. God save the women of India. They are deeply religious, and, once they are won for Christ, their enthusiasm and love will work a mighty change in the religious life of the nation.

On the left-hand side of the photo is seen one of our Christian girls and her mother. The girl was one of the



GIRLS' SCHOOL, AMARAVILLEI.

breast, arms, and body marked with sacred ashes, a small brass vessel with water in one hand, and some flowers and a tin can in the other. A rosary of rattan seeds, large lead earrings, and matted hair completed the picture. But it was not so much her outward garb as the expression on her face which arrested my attention. It was so utterly sad. It seemed as if all joy had gone out of her existence, and dumb apathy and a kind of passionless madness come over her. She was on her way to the temple to make some offerings to the idol. I told the Sudras I should very much

boarding-school girls, and was going to get married, and so her mother had come with her to ask the missionary's consent to the marriage. The photo shows the kind of dress worn by our Christian women. The umbrellas are made from bamboo, and covered with palmyra leaves.

The little whitewashed building in the centre of the photo, with the cocoanut and mango trees round it, is the girls' school at Amravillei. There are eight similar girls' schools in the Pareychaley district, and in all of them a good work is being done, and everyone agrees it is a work that tells. The girls are taught by Christian teachers, and, as a rule, are grateful, diligent scholars.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Watchers' Band gathering in connection with the Congregational Union meetings, was held in Bristol on October 18th. Mr. F. H. Hawkins occupied the chair, and useful and impressive addresses were delivered by Rev. W. Hardy Harwood, of Islington, Mrs. Parker, of Benares, and Rev. G. Owen, of Peking. A statement was made by the General Secretary which showed that since the last Autumnal meeting upwards of 90 branches and 4,000 Watchers had been enrolled. The largest branch in the world is to be found at Redland Park, Bristol, with about 260 members. The second in size is at Dr. Horton's church at Hampstead, with a membership of 215.

BRISTOL is one of our eight centres which possess a District General Secretary. Mr. Moxley only undertook the work about a year ago, but the result is highly satisfactory and encouraging. There are now 17 branches in the Bristol District, with a membership of 846, or 318 more than last year. At the close of the public meeting Mr. and Mrs. Moxley kindly provided tea for a large number of W.B. secretaries and missionaries. Our next meeting for Women Watchers will be held at the Mission House on Wednesday, December 13th, at 3 p.m. Tea at 3.45. Our last meeting was attended by about 40 Watchers, including 10 lady missionaries.

THE following corrections should be made in the List of Missionaries :—

Page 2.—Rev. A. and Mrs. Sims (Berhampur) are now stationed at Calcutta. Dr. Alice Hawker gone to Berhampur.

Page 3.—Rev. J. G. and Mrs. Hawker are stationed at Bangalore. Dr. Ernest Lewis has gone to Jammulamadugu. Rev. J. M. and Mrs. Ure are now stationed at Kadiri. Rev. J. Mathers, B.A., has gone to Cuddapah. Rev. T. E. and Mrs. Slater have returned to Bangalore. Rev. J. H. and Mrs. Walton (late of Bangalore) have been transferred to Hankey (S. Africa).

Page 4.—Rev. W. J. Hatch has gone to Coimbatore. Miss Stringfellow has gone to Vizagapatam. Mrs. Edmonds has joined her husband at Quilon.

Page 5.—Mrs. H. J. Stevens has returned to Canton. Dr. and Mrs. Fahmy have returned to Chiang Chiu. Miss A. F. Macgowan has gone to Chiang Chiu. Rev. Arnold and Mrs. Foster are now stationed at Wuchang. Rev. A. J. McFarlane, M.A., of Hiau Kan, has joined the Hankow Mission.

Page 6.—Miss Ruth Massey, M.D., has gone to Wuchang. Dr. and Mrs. Fowler and Rev. E. Burnip have gone to Hiau Kan. Mrs. Claxton, of Chung King, has come home. Miss Bartlett has gone to Yen San. Mrs. Sewell McFarlane has returned to Chi Chou. Rev. T. Biggin, B.A., has gone to Peking. Miss Shilston has gone to Peking.

Page 8.—The names of Monsieur C. Matthey and Mdlle. Deriaz to be added to Antananarivo. Rev. J. and Mrs. Peill have come home. Rev. J., Mrs., and Miss Sibree have come home. Miss Craven has returned to Antananarivo.

NEW BRANCHES.

<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>
Durham	...	Miss C. J. Rollin.
Yelvertoft	...	Mrs. Evan Bryant.
Greenwich	... Greenwich Road	Miss Jessie Simmons.
Hendon	...	Mr. Arthur Bone.
Bristol	... Whiteshill	Mrs. H. A. BROWN.

JESSIE M. BALGARNIE.



BRITISH FOREIGN MISSIONS. By the Revs. R. Wardlaw Thompson and A. N. Johnson, M.A. Crown 8vo, pp. 232. Price 2s. 6d. London: Blackie & Son.

A BOOK which is the joint production of our Senior Foreign Secretary and our Home Secretary is sure of a considerable sale in L.M.S. circles, and needs little commendation in these pages. "British Foreign Missions" forms a volume of the Victorian Era Series, and supplies a sketch of the progress of British missions from 1837 to the present year. The fact that the subject of Foreign Missions should have been recognised as deserving of its place in such a series is in itself a significant sign of the progress of public opinion. Some day there will be written a history of the influence of missions on the expansion of the Empire, and it will be a story full of surprises for some whose patriotism is not always of a missionary type. Meanwhile, it is well to have public recognition given to the fact that Foreign Missions have played their part in the Victorian Era.

Our Secretaries' theme offered little opportunity for originality of thought, nor has the scope of their work permitted picturesque writing. The book is mainly a compilation; but it is a compilation of many facts not easily accessible in any other form. The work must have involved much drudgery, and has doubtless been "painful" in more senses than one. But, blessed be drudgery! it will save much time and tribulation for all future compilers of statistics and missionary historians. The work of all British societies is fairly represented, though special prominence (far be it from us to say *undue* prominence) seems given to the work of the L.M.S., whilst a number of smaller and more modern societies are barely mentioned.

After an introductory chapter sketching the history of missions up to 1837, two long chapters are devoted to the general missionary history of the last sixty years. Then follow five chapters of great interest (in which, we venture to think, lies the chief value of the book), on Educational Missions, Literature in the Mission Field, Medical Missions, Woman's Work, and the Growth of Native Churches. The ninth and concluding chapter deals with the Present Position, and is followed by a valuable appendix in the form of a table, giving full statistics of all the chief missionary societies. There is a full index, which will make the book very useful for reference.

The authors conclude by expressing the opinion that the hope of the future lies in the fact that "the young life of the churches is manifesting an increasingly intelligent and earnest interest in the progress of missions." If our young people will peruse this book, intelligent and earnest interest can hardly fail to be appreciably quickened.

THE HEALING OF THE NATIONS. By J. Rutter Williamson, M.B. (Edin.). Pp. 100. Price 2s. net. Student Volunteer Missionary Union.

BOOKS on medical missions are strangely few and far between, medical missionaries themselves being presumably too busy to write books, whilst laymen fear the pitfalls which await the uninitiated. Mr. Williamson's little book is described as a "treatise on medical missions," and is intended partly as a text-book for missionary circles and study-classes. This, doubtless, accounts for the somewhat scrappy character of the book; the style, especially in the opening chapter, is very cramped and difficult. The chapters which deal with the treatment of the sick in heathen lands constitute a veritable "chamber of horrors." Some of the details are so revolting that we should be sorry to see the book in the hands of anyone of sensitive nature. And yet it is necessary, to-day more than ever, to open people's eyes to the horrors of heathenism as it really is—not as it is preached by cultured English ladies, or translated into dainty volumes bound in lambskin, but *as it is* when unrestrained by contact with civilisation. If any of our readers are inclined to think that Hinduism is the best religion for India, or Confucianism for China, let them read this little book. They will be sadder, yet wiser, men when they have read it. The book contains incidentally a useful and interesting survey of the progress of medical and surgical knowledge and skill during the present century. It concludes with a fine appeal to medical students to give themselves to this divinest of all callings—the work of a medical missionary.

MISSIONARY HYMNS, AND HYMNS BY A MISSIONARY. By the Rev. W. Robinson, of Salem, S. India. Pp. 67. Price 1s. (On sale at the L.M.S. Book Saloon.)

[By the Rev. Charles Chambers.]

THE Rev. Wm. Robinson has gathered fifty-one of his scattered poetic gems and strung them into a goodly coronal. The missionary spirit gleams in them all.

The Hebrew prophets were poets—"they have climbed the mystic stair." . . . The wonder of the Lord's Word walks the world with melodious footfall, to "the music of rich trumpet-peals." . . . Some of the Master's merchantmen, seeking amid "fetish curse and ancient wrong," "the pearl of price, the open door to Paradise," are both seers and singers; the Rev. Wm. Robinson, of Salem, among the foremost bards. He is a native of grim Sheffield, whence, despite the nerve-shattering clangour of the cutler's hammer and the clash of jangling rods of iron, came the solemn pulsing of Montgomery's lyre and the stirring thrill of rebellious Elliott's rhymings.

Mr. Robinson, author also of "From Brahm to Christ," in that minor murmur of a missionary soul, "One soweth and another reapeth," tells us why he measures his musings:—

"And whilst I muse on holy things,
My heart breaks forth in prayer and psalm."

The poet certainly possesses that grave and reverend gift necessary to the hymn-writer, and also the sincerity of purpose characteristic of the servant of Christ.

"The key-note of my soul's great hymn
From loftiest height of love must rise;
Or Heaven will be lost Paradise."

Most of these hymns have been set to music, and should find their way into the hymnals of the future. "O, Bethany, sweet Bethany!" here published in fuller measure, forms part of Dr. Coward's cantata, "The Story of Bethany," the words of which were written chiefly by Mr. Robinson.

The author still shows that he polishes his gems with the well-trying metaphor to the melody of the ancient workman, but, likewise, that he is happily escaping from the strong influence to his own freedom, flash and new-time craftsmanship.

"O! well it is to live for God;
Since dying may be easier far,
Than in the daily task to plod,
And be a candle, not a star."

"God will never come too late."

"In Nero's dungeon, lit with love."

Mr. Robinson's missionary touch is seen in local colouring, such as:—

"Silent gods, whose folded hands
Mock the suppliants who speak."

"Jungle wastes and desert sands,
Faces strange and customs rude
Of the alien multitude."

But he is unjust to the chief modern slummers for humanity's sad sake, unless he refers to India when he writes:—

"In dreary ways and hidden slums
Your priests and levites shun,—"

since they have become the good Samaritans of this Christian century. We are sure that lovers of sacred gems will be delighted to add these Indian rubies to their store:—

"Red rubies, red as sunset-glow,
Rare stones that flash, and gems that burn;
With flame unwasting and eterne."

"A blaze of sunlight through thin mist."

THE JEWS AND THEIR EVANGELISATION. By the Rev. W. T. Gidney, M.A. Pp. 110, with Appendices. Price 1s. Student Volunteer Missionary Union Office.

HAVING during the past three years studied the conditions of missionary work in India, Africa, and China, the members of the S.V.M.U. Bands are to turn their attention during the coming winter to the problem of the evangelisation of the Jews. The text-book has been prepared by one peculiarly fitted for the task, and gives promise of an interesting course of study. The brilliant *résumé* of Jewish history in the Middle Ages given in chapter iii. is worthy of special praise. We regret, however, that so little is said of the

conditions and prospects of work among Jews at the present day. It is disheartening to learn that the thirteen different societies at work among Jews in England can report little more than a hundred baptisms during 1898; but it is to be remembered, as Mr. Gidney points out, that many Jews quietly leave their old religion and become merged in the Christian community, leaving no record of their conversion.

THE STUDENT CHRISTIAN MOVEMENT IN BRITAIN. Pp. 142, with Appendices. Price 1s. British College Christian Union.

ONE of the most remarkable movements in the last decade of the nineteenth century has been the uprising into organised strength of the Christian manhood and womanhood of our universities and colleges. Though the origin of the movement may be traced back to the first Oxford and Cambridge conferences in the seventies, and though the names of the "Cambridge Seven" and of Henry Drummond will always be closely associated with it, yet it was not till the Students' Conference at Keswick, in 1893, that this student movement began, in an organised and systematic way, to take hold of the university and college life of the country. In view of the fact that the number of students in Great Britain is reckoned at nearly 50,000, and in view also of the positions of influence which so many of these are destined to fill, it is obvious that this movement has in it the very greatest possibilities. We heartily recommend this brief and modest record to all who are interested in things concerning the Kingdom.



MISSIONARY STUDY CLASS.

SUBJECT: "MISSIONS SINCE THE REFORMATION."

III.—THE EIGHTEENTH CENTURY UP TO CAREY.

ENGLAND is still sleeping, and the sleep seems deepest just before the great awakening that is coming. Of English missions or missionaries in the eighteenth century we hear practically nothing. The evangelical revival under Whitefield and Wesley led to work in the West Indies; and Wesley's friend, Dr. Coke, had a soul on fire with missionary zeal; but this really belongs to the last quarter of the century, and will occupy our thoughts when we deal with Carey and his contemporaries. The Church of the eighteenth century had indeed little life in her. "Under the influence of Hume and Gibbon, Voltaire and Paine, the question was not one of expansion into heathen countries so much as the existence of Christianity in Europe itself." (*Missionary Expansion*, p. 82.)

It is Germany which holds the place of honour in the missionary record of the eighteenth century. Francke,

Zinzendorf, Ziegenbalg, and Schwartz are four names worthy to rank beside any that can be found in the whole history of missions. Francke is a very interesting figure (see Text-book, p. 55). We may fairly call him the greatest of all *trainers of missionaries*. Ziegenbalg, Schwartz, and Zinzendorf were all pupils of his.

India filled a large place in the missionary interest in this century, but it was the Danes rather than the British who gave opportunities for missionary work there. We shall see next month that even Carey had to avail himself of Danish protection in order to begin his work in India. And it was Scandinavia which furnished the only other notable missionary of this period. This was Hans Egede, the first missionary to Greenland, a pathetic and heroic figure well worth our attention. (Text-book, p. 59.)

The account of Zinzendorf and the Moravian Church given in chap. v. of the text-book is fairly full, and should be carefully studied. Along with it should be read Warneck's *Short History*, pp. 47-52. "In twenty years (1735-1756) the Moravians called into being more missions than the whole Evangelical Church had done in two centuries."

References. — Text-book, chaps. iv. and v.; Warneck, chap. iii.; Sherring's *History of Protestant Missions in India*, chap. i.; Stevenson's *Dawn of the Modern Mission*, chaps. ii., iii., and iv.; *Amid Greenland Snows* (Partridge's "Missionary Biographies").

Questions for Consideration:—

1. May the Church's interest in foreign missions be taken as a fair test of its vitality?
2. How does Francke's life illustrate the fact that enthusiasm for foreign missions does not mean neglect of home claims?
3. What does the story of Hans Egede suggest as to the nature of God's "call"?
4. What indications can you find in the history of the eighteenth century that God was preparing the way for the great missionary revival?

The subject for next month's study is "Carey and the Dawn of the Modern Mission." Read Text-book, chap. iv.; Warneck, chap. iv., pp. 58-70; *Standard History of the London Missionary Society*, chap. i.; Dr. Smith's *Life of Carey* (or *Life of Carey* in Partridge's "Missionary Biography" Series, price 1s. 6d.).



SUNDAY, December 3rd, is to be observed as a Day of Prayer for India. All friends of India are asked to pray "that through the receiving of the Holy Spirit, the Church of Christ may bear its testimony with such unity, purity, and power, that those who do not know Christ may be convicted of sin, righteousness, and judgment, and may come to know the Saviour of the world." Ministers are asked to remember India in public prayer on this day.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

MR. GELLER writes that the visitation of the Leper Home at Hiau Kan is one of his chief joys. "Some of the poor fellows are real saints. I was much touched the other day to hear one of them in his prayer reverse a phrase which is a common expression of thanksgiving among our Christians. The usual custom is to give thanks for 'a healthy body and a peaceful heart.' The poor leper changed it to thanks for 'a peaceful body and a healthy heart.' The pathos of it touched me deeply."

THE Rev. J. W. Wilson writes from Chung King, pleading earnestly for new workers. "Chung King is a magnificent sphere. It is to West China what Hankow is to the Central districts, and its importance is growing daily. Next month we shall have British gunboats here, and they are to be followed soon by a French vessel. The trade of the port is expanding and the population increasing. The whole district is opening up to outside influence, and before long we shall see marvellous changes in our midst. We ought to be in a position to keep pace with the needs of the place. Will you not send us two red-hot Christian men, who will be prepared to work for Christ in a place that offers such opportunities and that needs Him so much?"

INDIA.

THE Rev. J. P. Ashton sends word that the pastor of the native church in Calcutta (Rev. C. K. Chuckerbutty) has recently had the pleasure of baptizing a young man of Ooria birth, by name Siva Nath Pandab, who

has undergone not a little persecution for Christ's sake, and whose testimony at baptism was very affecting and direct.

DR. FELLO writes from Neyoor (October 16th): "I am just back from a month's very pleasant and very busy tour round our northern districts. The hospital which was opened at Kotlarakara last February is proving most useful, and is made good use of both by Hindus and Christians. At Attingal, where we have only had medical work going on for about eighteen months, the medical evangelist has won the confidence of the Hindus, though the dispensary is a tiny place not much bigger than a cupboard. The thankofferings of the people amount to more than enough to pay his salary."

CENTRAL AFRICA.

THE Rev. H. Johnson, of Kambole, has been spending a considerable time during the first half of this year in visiting the surrounding villages. He writes: "I have visited fifteen Liendwe villages seven times each, and on each occasion have preached the Gospel; so in the Liendwe valley alone I have conducted over a hundred services during the last four months. I am intensely happy in this work, and desire nothing better in this life than the privilege of continuing it. In six villages the chiefs have promised to erect small schools, for which I have undertaken to find teachers. And this, I believe, is only a beginning."

SOUTH SEAS.

IN view of the recently announced withdrawal of Great Britain from the Samoan Islands, the following paragraph from Mr. Marriott will be read with mingled feelings:—"I am glad to report more cheerful news from Samoa than we have had for some time. Mr. Newell says that the reaction in favour of our Mission is strong and deep. Mr. Beveridge's district, which usually gives about £120 a year as their contribution to the Society, has given this year, notwithstanding the war, £207, and the pastors' stipends from this district were never so large. 'Things are,' Mr. Newell says, 'looking brighter in Samoa.' The pastors are proving veritable peacemakers. The good they are doing will only be known at the last great day. Mr. Newell also reports a very successful united service in the Malua Jubilee Hall, where nearly a thousand people were addressed by himself and two native pastors. It is refreshing to hear that, notwithstanding the calumnies of the Roman Catholic priests, and many others, against our missionaries in Samoa, the people do not believe them, and that they are still loyal to the L.M.S. and to Protestant teaching."

NEW GUINEA.

WE have received from the Rev. J. H. ANOTHER APOSTOLIC LETTER. (See September CHRONICLE, p. 227.) Cullen, of Mangaia, the following translation of a letter from Tarikainga, of New Guinea, to the three churches on Cook Islands:—"Vailala, New Guinea, Dec. 15th, 1898.—To the three churches on Mangaia with the servant of the high God, and the helpers, the deacons, the students in Oneroa, the king's governors and people, with the young men and women, may you live in the true God! I am writing this letter to let you know what has happened to us during this year 1898. The Society's building has been completed by Taviri and myself at Orokolo. It is 15 fathoms long and 8 broad. The schoolhouse is also finished. It is 20 fathoms long; and there are several small buildings. On November 7th the canoes went to fetch Henry Tuka from Moru and take him to Orokolo. Three New Guinea teachers will be taken to their stations near to Vailala. They [Tuka and wife] have settled down in their station, and we have assembled together in one place with great rejoicing at the meeting. Tuka will take charge of the school at Orokolo. Tuamingi has gone to Moru to take charge of the school at Moru and of the Society's station and the church there. The new missionary has not yet arrived. Here is another matter: the brethren are all well. The work of God is growing in all the villages; good and bad grow side by side, but the work of God does not stop, and it shall grow, and shall fill the whole world with the knowledge of Jehovah as the waters cover the sea. Akaeakore has left Maiva, and has been placed as teacher in the district of Namau [the district where we are], and is well. On account of the scarcity of men we are not sufficient for the people. On December 15th Homu [Rev. J. Holmes] will take Lataro to Aivei, the largest river in Nuaipua, and settle that brother at Ivira, the name of his village. Akaeakore and his wife are gone to Abiube, the town of Ibai in Maibua by the sea. You remember that brother, he is from Ivirua, a young man of Kirikiri. I congratulate that young man: God has helped his work in New Guinea. Alas, my brothers! who will stand in the fighting place and win Maibua inland? Alas, you young men of Mangaia, I am grieved for Akaeakore! he is in a dark country, a place of death, among the cannibals. Alas, the four who live in Namau, scattered singly among the people! My brethren, look not behind; come, the battle cannot be won by one man. Look at the battleground of God. Hold fast the end of the rope, which is prayer to God, that the mouth of the wild beasts be stopped and that Akaeakore may live in God. Let it be your constant prayer to God that the people may come out from the midst of sin and live in Jesus; that the life to come may be made known from Maibua inland to Iare below and far off to Vaimuri. Here is another thing: I am married [his third wife in New Guinea]. May you live! From TARIKAINGA."



CHINA.—At their meeting on October 23rd (as the "Proceedings of the Board" indicate) the Directors heard with great joy of the safety of the Rev. J. Chalmers, LL.D., of Hong Kong, who was on board the *Scotsman* when it was wrecked at the mouth of the St. Lawrence River. On the day following the Board meeting Mr. Cousins received a note from Dr. Chalmers himself, in which he said: "My heart is full of thankfulness to God for His wonderful goodness and for the way in which He has brought me out of all my trouble. May I not well believe that He has some important work for me to do in China still? I go forward in the strength of the Lord." Dr. Chalmers had a painful and trying experience on Belle Isle, but a trip across Canada, and the loving care of his daughter (Mrs. Hobson), at Toronto, seemed to have quite set him up again.—Dr. Gibson's health has greatly improved during his sojourn in Japan and Manchuria, and he has now resumed his post at Hong Kong.—The Rev. J. W. Wilson has been obliged to take a journey to Shanghai to consult a dentist.

INDIA.—The Rev. F. L. Marler has had an anxious time owing to an outbreak of fever, of a peculiarly obstinate type, among the lads in the Training Institution at Gooty. For three weeks he had a daily average of more than thirty invalids to nurse, and one of them fell a victim to the fever.—The Rev. W. P. Haines, of Vizagapatam, has recently proceeded to the degree of M.A. (Oxon.). Mr. Haines graduated at Oxford three years ago in the Honours Schools of History and Theology.

MADAGASCAR.—The Rev. D. D. and Mrs. Green had a very unpleasant experience. They reached their port (Mananjara) on September 4th, but were unable to land on account of the roughness of the sea. They spent five hours in an open boat on the 4th, but had eventually to return to the ship, which put to sea again for safety, returning each subsequent day till the 7th to see if it would be safe to land the party. Mr. Green says that on the first day they gave up all hope of reaching the shore alive, and the officers on the steamer could do nothing to help them. Other boats were dashed on the shore and lost, and a schooner broke loose from her anchors and became a total wreck. "Our escape," he says, "from a watery grave was miraculous, as our boat was dashed about, covered with the sea, helpless in the hands of the men." Happily our friends had a pleasant journey up country to Fianarantsoa, which they reached on September 13th.

AFRICA.—Miss Partridge, of Molepolole, went to Phalapye in the middle of September for rest and change, and has benefited much therefrom.—When Mrs. Helm wrote on September 22nd, she stated that her husband had not recovered sufficiently to

take the health trip which had been arranged. Mr. Wilkerson had also been ill.—The Rev. J. and Mrs. May have been on a short visit to the Livingstone Mission at Karonga for a health trip, and to hand over Mr. Robertson's motherless infant to Dr. and Mrs. Laws to bring to Scotland. Mr. May says that a great work is going on at Karonga, which bids fair to become the Lovedale of Central Africa.

SOUTH SEAS.—The Directors have received a letter from one of the assistant under-secretaries at the Foreign Office, written by the direction of Lord Salisbury, informing them that, in a despatch recently received from Samoa, Mr. Eliot, the British Commissioner, called attention to the valuable services rendered both to himself personally and to the whole International Commission by the Rev. J. E. Newell, of Malua. "Mr. Newell placed at the disposal of the Commission his unrivalled knowledge of the Samoan language and customs, and thereby not only enabled them to secure correct translations of important documents, but also supplied them with much valuable information as to the political institutions of the islands."—The Rev. V. A. and Mrs. Barradale safely reached their destination, and are settling down at Malua.—The Rev. Joseph King, the Society's organising agent for Australasia, is issuing a little book entitled "Christianity in Polynesia, a Study and a Defence." The book will be very valuable in view of the recent attacks made on the Society's work in Polynesia, and we hope for it a large sale.



ANNOUNCEMENTS.

ARRIVALS.

MES. CLAXTON and two children, from CHUNG KING, CHINA, per steamer *Preussen*, at Southampton, October 19th.

DEPARTURES.

REV. W. W. CLAYSON, appointed to CANTON; REV. E. BURNIP and Dr. and MES. FOWLER, appointed to HIAU KAN, CHINA, embarked per steamer *Prinz Heinrich*, at Southampton, October 23rd.

MISS CRAVEN, returning to MAOAOASCAR, embarked at Marseilles per steamer *Pei-ho*, October 25th.

REV. J. H. WALTON and Mrs. WALTON, appointed to HANKEY, SOUTH AFRICA, embarked at Tilbury per steamer *Carisbrooke Castle*, October 27th.

MRS. HOWARD CAMPBELL and child, returning to CUOOPAH, SOUTH INOIA, embarked at Marseilles per steamer *Ernest Simons*, October 29th.

REV. T. E. SLATER, Mrs. SLATER, and two daughters, and Miss COLES, returning to BANGALORE; MISS STRINGFELLOW, appointed to VIZAGAPATAM; and Miss HAWKER, M.D., appointed to BEEHAMPUR, NORTH INOIA, embarked per steamer *Mombassa*, November 3rd.

MISS RUTH MASSEY, M.D., appointed to WUCHANO, and Miss W. BATEMAN, proceeding to SHANGHAI, embarked at Southampton per steamer *Preussen*, November 6th.

REV. W. E. GOWARD and Mrs. GOWARD, proceeding to AUSTRALIA, embarked for SYDNEY per steamer *Friedrich der Grosse*, November 13th.

MR. J. N. FARQUHAR, M.A., and Mrs. FARQUHAR and child, and Mrs. BEGG and child, returning to CALCUTTA; MISS THEOBALD, returning to MANOARI; and Miss HOPEWELL, proceeding to KACHWA, NORTH INDIA, embarked at Liverpool per steamer *City of Corinth*, November 16th.

BIRTHS.

RICE.—On November 4th, at Clapham, the wife of the Rev. E. P. Rice, of Bangalore, South India, of a daughter.

HICKLING.—At Chik Ballapur, South India, on October 20th, the wife of Mr. R. A. Hickling, of a daughter.

THEOBALD.—At Bcnares, on November 1st, the wife of the Rev. H. H. Theobald, of a son.

DEATHS.

REES.—At Ambohimandroso, Madagascar, on September 21st, Gwendoline Winifred, infant daughter of Rev. D. M. Rees, aged 9 months.

KENNEY.—At Hampstead, on November 1st, Rev. James Kennedy, M.A., formerly missionary in North India, aged 81.

TOY.—At Bexley, Kent, on November 9th, Sarah Ann, the widow of the late Rev. Robert Toy, of Madagascar.

ORDINATIONS.

On Monday, October 16th, at Great George Street Congregational Chapel, Liverpool, MR. ERNEST BURNIP, of Cheshunt College, was ordained as a missionary to China. The opening prayer was offered by Rev. George Lord; the Rev. J. K. Nuttall read the Scriptures; and W. Crosfield, Esq., J.P., gave an address. The ordination questions were asked by Rev. Samuel Pearson, M.A., and replied to by Mr. Ernest Burnip. The ordination prayer was offered by Rev. J. K. Nuttall; the charge delivered by Rev. Principal Whitehouse, M.A.; and a description of the field of labour was given by Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society. Mr. W. D. Thomas, senior student of Cheshunt College, also addressed the meeting.

The ordination of MR. W. J. HATCH, A.T.S., of the Western College, missionary designate to Coimbatore, South India, took place on November 2nd, at the Sherwell Congregational Church, Plymouth. The meeting was presided over by the Rev. Professor F. E. Anthony, M.A.; the Scriptures were read by Rev. Benwell Bird; the Rev. R. Wardlaw Thompson, Foreign Secretary, described the field of labour; the usual questions were asked by Rev. J. T. Maxwell; the ordination prayer was offered by Professor Macey and the charge was delivered by Rev. Dr. Chapman.

DEDICATION SERVICES.

On Friday, October 20th, at Avenue Chapel, Southampton, DR. H. FOWLER was set apart for work in China under the auspices of the London Missionary Society. An address was delivered by the Rev. George Cousins, Joint Foreign Secretary, and the dedication prayer was offered by Rev. W. F. Clarkson, B.A. Dr. Fowler and Rev. A. D. Martin also addressed the meeting.

On Wednesday evening, October 25th, at the Institute connected with Robertson Street Chapel, Hastings, MISS MARIAN P. STEINGFELLOW was dedicated as a missionary to Vizagapatam, South India. The Rev. C. New presided. The Rev. A. T. Saville, of Rye, having opened the meeting with the reading of Scripture and prayer, the Rev. George Cousins described the field of labour; the Rev. T. Towers offered the dedicatory prayer; and Mr. New then delivered a charge to Miss Stringfellow on the words "Not alone." The service was of a deeply impressive character.

A dedication service was held, on October 25th, at Lees Street Congregational Church, Openshaw, Manchester, to set apart the following missionaries for foreign service:—DR. RUTH MASSEY, appointed to Wuchang, China; DR. ALICE HAWKER, appointed to Jaganj, North India; and Miss ELLA SHARP, appointed to Phalapye, South Africa. The Rev. R. Sutton presided. The Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, described the fields of labour; Rev. A. Mackennal, D.D., of Bowdon, delivered the charge; and the Rev. T. Willis, of Manchester, offered the dedication prayer.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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